The Bombay Guardian.

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WEEKLY REVIEW.

WE have received the 23d Report of the Arcot Mission of the Reformed Church of America. We remember when there were six or seven missionaries of the Scudder family, all connected with this mission. Only three appear in the list given in this report, and one of these was absent in America. Some have been removed by death; others are serving the Lord in America. As in other missions of the south of India, the famine last year arrested for the time the progress of the work. The Report says:

"As Americans we take great pleasure in expressing our admiration of the noble response which the people of England made to the appeal for the famine sufferers. We regard it as one of the best exhibitions of practical Christianity that the world has ever seen, and may the Lord use it as a means of convincing the natives of India that the religion which produces such fruits is worthy of acceptation. By means of this fund we have been enabled to save hundreds of lives and relieve an untold amount of suffering and distress."

The number of communicants at all the stations is 764. Adults baptized last year, 220; but the deaths reported are 120. Many died by Cholera and privation. The statement made in the following extract is encouraging.

"With regard to the reception of the Gospel by the heathen, both Missionary and Native Agent agree that a more kindly spirit has never been exhibited toward Christianity than now. The name of Christ, no more an unfamiliar sound in even the remotest villages, is everywhere received with little or no opposition. Abuse and ridicule of the preacher has almost entirely ceased, and village officers, who formerly regarded the Missionary with suspicion, now have become his friends, and look forward to his periodical visits to the villages with pleasure. Not a few instances have occurred in which the village officer has advised the lower castes to become Christians, and voluntarily assisted the Missionary in securing land for building purposes."

In addition to his ordinary duties the medical missionary had medical charge of the large relief camp at Raneepet, which during some months had as many as 7000 inmates. A dispensary building has been commenced at Wallajapett.

—THE House of Commons appears to have been convulsively amused at the protest which Mr. E. Jenkins wished to offer to the adjournment of the house from April 19th to May 6th. The idea that the nation stood in need of the House of Commons at a crisis like the present, when at any moment the nation might become involved in a great and terrible war, appeared to the honourable members to be an eminently ridiculous idea. Perhaps they were right. But if they were, then it seems to us high time that there should be a new Parliament.

—UKEREWE is a large Island in lake Victoria Nyanza. Lukongeh is the name of its king. Mr. Stanley was very favourably impressed by the friendly reception which he received from this King. Encouraged by his favourable report, Lieutenant Smith and Mr. O'Neil of the Church Missionary Society, visited Ukerewe, and their favourable anticipations were fully realized. They wrote in very high terms about him to London. Yet it was at the hands of this king that they suffered death, as reported some months ago. The opinion has been expressed that it was something in the conduct of Mr. Stanley resented by the king, that led him to commit this outrage. Mr. Stanley has written to the *Daily Telegraph*, denying that there is any foundation for these inferences. It does not seem probable that if the king had been embittered toward Mr. Stanley he would have showed so much kindness (as he did for some time) towards those who came to him on his recommendation.

—THE report of the American Mission among the Marathis shows the work done in Bombay, Ahmednuggur, Satara and Sholapore districts by the agents of this mission last year. A fatal type of fever prevailed at Ahmednuggur last year and there was unusual mortality in the church, the deaths amounting to four per cent of the Christian community. As our readers are aware, much time was given by the missionaries in the Deccan to the famine relief operations. There are fourteen Native pastors in charge of the churches of this mission. There were fifteen, but the *Aikya* or Association of Pastors took away the license of one, because they disapproved of his course in a certain matter. This is an interesting statement as showing that the Government of the churches is in the hands of the Native pastors. The mission took a more lenient view of the case than the *Aikya* did; but the decision of the latter was none the less carried out. The churches are not yet fully on a self-sustaining basis; ten of them supply half of the salary of their pastors and two others one third; but owing to the extraordinary distress last year, they were not quite able to maintain this. The foundation of a seminary for theological instruction has been laid. A building is now in course of erection. A class has been formed consisting of nine of the most promising young men of the mission who have had some experience as teachers and evangelists. Two missionaries, Rev. Dr. Bissell and Rev. R. A. Hume, will give the best of their time to this work, aided by others. The membership of the churches was increased by the reception of 92 members on profession of their faith. Present number of communicants, 1015.

—AT Palamcottah, in connection with the mission of the Ch. Miss. Soc., the foundation stone of a building to be called the Usborne Memorial School was lately laid. This is a school for the training of Hindu girls to be school-mistresses. The following statement was made:

The Rev. A. H. Lash, C.M.S., read an address in which he stated that ten years ago Miss H. Usborne came forward with her first donation of Rupees 10,000, the interest of which sum she requested might be employed in encouraging deserving students, and in rewarding successful teachers of the Sarah Tucker Institution for Training Native Schoolmistresses, and that she subsequently placed another Rs. 10,000 at his disposal, to be used as he should think best in the establishment of girls' schools in connection with the same Institution. On the death of this liberal benefactress, her sister, Miss A. M. Usborne, took her place, and contributed from Rs. 900 to 1,000 a year. Her last gift of Rupees 1,000 was sent immediately before her death, in October 1876. Besides these sums, given during her life, she has left a legacy for the schools of Rupees 5000."

A hundred Hindu Caste girls, who were to be pupils of the new school, were present at the foundation ceremony. We confess that we do not like that word "caste" in connection with mission schools; We should fear that the apparent or implied recognition of caste would hinder the force of much of the Christian teaching given. The Sarah Tucker Institution has been very successful, as regards the raising up of schoolmistresses, no less than 104, trained in that institution, having obtained certificates from Government, and also employment as teachers. Mr. Lash says that ten years ago there was not a single caste girls's school in Tinnevelly, and there are now forty with 1500 girls.

—IN his encyclical, Leo XIII declares in unequivocal terms his adhesion to the policy and principles of his predecessor. He says:

"It is no vain desire of dominion which moves us to demand the re-establishment of our civil power; we demand it because our duties and our sole oaths exact it, and because it is not only necessary to conserve the full liberty of the spiritual power, but also because it is evident that when it is a question of the temporal dominion of the Apostolic See, it involves the well-being and safety of the whole human family."

He then goes on to declare that "he renews and confirms all protests made by his predecessors and by Pius IX., whether against the occupation of the civil principality, or against the violation of the rights of the Roman Church."

With regard to the condemnation of current errors and the censures upon them pronounced by Pius IX, Leo XIII confirms them. But while there is this distinct homologation of the avowed sentiments and principles of the last Pope, the *Times* finds some encouragement in the fact that the language used is not characterized by so much asperity as Pius IX was accustomed to use. We confess that we do not find any thing re-assuring in this. Temperament has something to do with the force of expression, and the fact that a man avoids violence in the declaration of his opinions does not imply that he holds them with less tenacity. However, time will show whether the present occupant of the Vatican is willing to learn. The encyclical shows that the true history of Europe for the 18 centuries of the Christian era is hid from him. We may refer to this document again next week.

—WE have received a letter from Dr. Asa Mahan, formerly President of Oberlin College in America, the author of a number of valuable works and at present editor of *The Divine Life*, a monthly, published in London. We are glad to learn from him that Miss Drake has arrived in London, considerably improved in health. He also informs us that *The Divine Life* is henceforth to be published as an international paper, and appear simultaneously in England and America, under the title of "*The Divine Life and International Expositor of Scriptural Holiness.*" A gentleman in Glasgow pays for the gratuitous circulation of this paper among all missionary stations of all denominations in heathen lands.

—WE understand that Mr. Norton, of the mission at Ellichpoor, has lately baptized 42 Koorkoos on profession of their faith. The Koorkoos are a hill tribe in Central India.

The Bombay Guardian.

SATURDAY, MAY 18, 1878.

MIGHT AND RIGHT.

MIGHT is right. It was so in the dark ages, and it is so in this nineteenth century whose superiority to all the centuries that went before we are never tired of proclaiming. When two nations go to war, there is on both sides an acknowledged recognition of the fact that might is right. The justice of the cause is left to the arbitrament of war. In more barbarous ages it was the custom to

choose a single combatant on either side and let the question at issue be decided by the contest between these two. In the latter part of this 19th century, it is the custom when two nations cannot agree about some matter at issue, for each of the nations to call out all its male adult subjects available, supply them with the most deadly engines of destruction, and let them mow each other down until the resources of one party are annihilated. Then the question at issue is considered settled and the victor possesses himself of the treasures and dominions of the vanquished. Yet if, at any other moment and in connection with any other matter, you should venture to put forth the principle that might is right, the whole world would cry out against your ignorance and folly. You would be told that such a principle is a relic of the dark ages, nay, that it belongs only to a condition of society when the very conception of justice is wanting. Men will tell you that nothing more distinctively savage can be found than such a sentiment. Equity is above all; above princes and potentates, above treasuries and armies. Every question that has not been settled in equity is still unsettled and must be reopened. The idea that might is right is an idea that we are all solemnly pledged to make war against till we have utterly overthrown it. What else is the meaning of all our courts of law, all our profound study of jurisprudence, all our liberty of speech, our literature, our newspapers, our parliaments? Well, the meaning of all this is that we wish to have the reputation of being great friends of justice, but as for international disputes we know of no better way of settling them than that of the ordeal by fight. So we select all the choice men of the country, those upon whom the wealth and happiness and commercial prosperity of the nation ultimately rest, and send them forth to be mowed down by horrible artillery, and when we have made a sacrifice more terrible than Moloch ever dreamt of, we get permission to go back in miserable plight to our mourning and desolated homesteads. Visit one of our great World's Fairs, and you will see, side by side with multitudinous devices for subduing the elements and forces of nature to the industrial genius of man, a no less imposing display of such engines of war as would make the Titans feel themselves to be but pigmies. Thus the principle that might is right is flaunted high over all the galleries of even the *Exposition Universelle* now open at Paris.

Might is right; therefore we stand aside and let Russia and Turkey settle between themselves their quarrel. But now a difficulty presents itself. Our sympathies are not with Russia, and it happens that the might is with Russia and Turkey is prostrated at her feet. What shall we do now? Give up the principle that might is right and acknowledge that we have made a great mistake in cherishing this barbarous idea, and cast about for some more satisfactory way of getting at the verdict of equity? Not at all. We will not give up this precious legacy of our fathers; let us hope that we shall prove stronger than the Russians, and after having added to the enormous libations of blood made on eastern plains, the best blood of England, we may expect that the right of the latter will begin to appear. If any thing could more conclusively or more painfully show that men are without God in the world, it would be this way of settling international difficulties Yet some of our wisest men will tell us that war is not an unmitigated evil. They say that it tends to develop certain noble qualities of our nature that would otherwise not be aroused, such as valour, generosity and self-sacrifice. The implication is that man has overcome all the other evils and difficulties of his condition here, except those of the battle field; that there are no gigantic evils stalking about like Goliath and challenging the noblest efforts of which man is capable. It does not appear that we have yet quite attained to this paradisiac state, and there is good reason to believe that there is an ample sphere for the highest development of man's moral powers apart from the field of periodical carnage.

To us it appears inexpressibly humiliating that man should have got no further than this, in the year of grace 1878. History unfolds to us her bloody roll, and as we scan the annals of forty centuries of warfare, we find that one war has begot another and this a third, and so on all the way along. So that even when we find a campaign in which the right is clearly seen to have triumphed, we must look along the scroll for the wars that were instigated by this successful campaign. And what about our improved system of education? Are we bringing up the children of the 19th century to believe that glory, honour and immortality are to be won on the battle-field? Are they encouraged to regard as heroes those who sacrificed the lives of multitudes in carving for themselves a pathway to a something called a throne where the victor sits a moment and then disappears in everlasting night? Thus the war-spirit is passed on from generation to generation And the war-spirit will always secure war. We have made grand improvements in other directions, but in this we have taken the most effectual means of making improvement impossible. Men formerly went out to shoot at one another in duels; we have done away with this; and instead of two gentlemen going out to shoot at one another, we send out a hundred thousand, to meet a hundred thousand, and we do not even scruple to send men of a high degree of culture, fitted to be very helpful to their fellow-men, to meet illiterate and brutal men armed with weapons of singularly destructive power, the contrivance of the men of high culture. The duel we discard and take unlimited credit to ourselves for our refined ideas; but we still hold fast to the national duel as a means of settling national disputes. What a satire upon our vaunted progress, our superiority to the days that are past, our unparalleled civilization. When the war trump has once sounded, civilization, in the person of Florence Nightingale, is permitted to follow at a respectful distance, gather from the heap of a hundred slain one half-dead creature, slightly alleviate the agony caused by his terrible wounds, and after some months of hospital care, send him forth to crawl on crutches the rest of his days. Scores of thousands die somewhat after the fashion in which Torquemada rejoiced to dismiss his victims from the light of day, and one man is hailed with plaudits for his distinguished gallantry and generalship. And England, mistress of the seas, is not a bit further than the rest of the nations as regards this matter. And what aggravates the guilt is that men are not ignorant of a better way and have in repeated instances, in modern times, accomplished by arbitration what they sovainly seek to accomplish by warfare.

Have we reason to believe that it will ever be otherwise? yes, when the kingdoms of this world shall become the kingdom of our Lord Jesus Christ, the Prince of Peace. But the kingdom of our Lord which is righteousness, peace and joy, in the Holy Ghost, is even now present, and a high measure of obligation rests upon all who belong to that kingdom to so witness for their Leader and Commander, that men shall be willing to submit their strifes to his arbitration.

INTERNATIONAL BIBLE STUDY.

May 26th, 1878. 2 *Chronicles* xxvi. 16-23.

We have again in this chapter a sad and suggestive illustration of the truth that only he who endureth to the end shall be saved. Hold fast that thou hast that no man take thy crown. Uzziah reigned 52 years, and during the greater part of this long period he appears to have governed the country wisely. He did that which was right in the sight of the Lord. There was a prophet named Zechariah, a man that lived very near to God and made known to the king the will of the Lord; the king had sufficient spiritual discernment to recognize the and the frenzied fugitives only hindered each others' escape. A more terrible shifting of the scenes was never witnessed on any stage. At one moment all faces were radiant with amusement as the audience listened to the jokes and drolleries of the actors; the next moment all, withd

Spirit of God in Zechariah, and under his guidance he sought the Lord and yielded himself to the commands of God. While he did so, God prospered him. He defeated the enemies who attacked him and with the spoils obtained from them fortified the cities of Judah. What is still more interesting is the statement that he loved husbandry; in the cultivation of his extensive fields and vineyards, many of his subjects found occupation. He had much cattle and he digged many wells. He did not however allow his mind to be so taken up with these pursuits that he overlooked the necessity of maintaining a strong defensive force. The greater the internal industry of a country the more likely would neighbouring powers be to covet possession of the land. We are told of his immense and well-appointed army, of the completeness of their armour and of the skilfully contrived engines, with which he was prepared to hurl great stones from the battlements against his enemies. The fame of all this had gone far and wide. At this point there is this emphatic statement: "He was marvellously helped, till he was strong." How auspicious all seemed! How little probability appeared that he would come to a humiliating end! But his very greatness betrayed him. He scanned the horizon and could not any where perceive an enemy that he needed to fear. Just then an enemy appeared that he had not thought of; and it was a more formidable enemy than all the rest. His enemy was in his own heart. Happy is the man that feareth alway, says Solomon in the book of Proverbs; the man who, when he cannot find any danger threatening him from without, realizes that he has an enemy within that needs to be ever guarded against. Louis the XIV. said *l'etat, c'est moi*; I am the state; so Uzziah forgot his subjection to God and to the ordinances of God. He took it into his head that it was a reflection upon his sovereignty that the priests should have functions and privileges from which he was excluded. He could not bear to think that he was dependent upon them to propitiate God on his behalf in the temple. Who and what were these priests that he should be beholden to them? He made up his mind to enter the temple in his own right and offer incense himself. He was perhaps followed by some of his admiring courtiers, glad to see the discomfiture of the priests. But the priests met him, denounced his procedure as unhallowed, and bade him withdraw. He refused to do it and lo! he was immediately smitten with leprosy. It was a terrible judgment, but his crime was that of open disloyalty against the Most High, and the interests of religion, which were the interests of the people, required that he should be thus summarily dealt with. Being a leper, he had to vacate the throne, and had to live separate from the rest of the Jewish community. We may suppose that in the days which so humiliatingly closed his life, he was brought to see his transgression in its true light, and to seek forgiveness of God; but his leprosy did not depart from him. Let us take note of the exemplification here afforded that when human nature has been perfectly successful and seen its aspirations gratified, out of its very success comes forth a sadder overthrow than any previously escaped.

CATASTROPHE AT AHMEDNUGGUR.

In our Epitome will be fou d a harrowing account of the conflagration of a temporary theatre at Ahmednuggur last Saturday night, by which fifty persons were burned or trampled to death, and fifty others were severely burned. The whole thing occurred in five minutes. The audience had been witnessing a drama played by a Parsee company and were laughing at some diverting farce, when the pavilion-like structure suddenly took fire, and so inflammable were the materials of which it was made, that the people had scarcely become aware of their danger before the whole structure was in flames. The theatrical company made their escape without difficulty, but for the audience there was only one narrow place of exit,

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one exception, were in an agonizing struggle with death in its most appalling forms. The theatre is suddenly transformed to a hecatomb. After the tragedy a farce, and then a tragedy indeed, with hundreds writhing and struggling to escape from a fiery furnace But this is only the beginning of anguish. Those who compose the audience and their parents, wives, brethren and children at home, and as the dreadful news reaches house after house, grief and anxiety take possession of all. The bodies of the trampled and consumed victims of the catastrophe, were irrecognizable in most instances, so thoroughly had destruction done its work. Some European gentlemen (and others doubtless) exerted themselves to the utmost to save the inmates of the burning pendal and their efforts were not without fruit. A deep feeling of sympathy has been awakened not only in Ahmednuggur but in Poona and Bombay. Some of those who were burned were native soldiers.

When some one spoke to our Lord of the Galileans whose blood Pilate had mingled with their sacrifices, he said "Suppose ye that they were sinners above all Galileans? except ye repent ye shall *likewise* perish." And he added: "those eighteen upon whom the tower in Siloam fell and slew them, suppose ye that these were sinners above all that dwelt in Jerusalem? nay, except ye repent ye shall *likewise* perish." Here our Lord teaches us that in such events we are not to see a judgment on those who perish in them, so much as an admonition for the living. A few years passed by after Christ had spoken these words, and the temple swam with blood, and the towers overthrown by the Roman battering rams, buried hundreds in their fall. Happy would it have been for the Jews if they had given heed to the solemn admonitions of providence and of the Saviour. There is a lesson for the living in such events as we are now recording. We may not be able to take note of all the reasons why such events are permitted to take place. But some are obvious. We are under obligation to be mindful of physical laws. Given a flimsy structure, made of bamboos and muslin or some such material, many lights, freedom of ingress for the breeze, a crowded auditory absorbed in the one thought of amusing themselves, a narrow place of exit, and we have certainly such elements of danger as would impose on the responsible parties the obligation to exercise special vigilance. There is too little of this vigilance any where, but especially among the people of this country. Another thing brought home to us is the fact that in the midst of life we are in death, and that it behoves us to live as those who must give an account, and who at any moment may be summoned into the presence of the Judge. There is but a step betwixt us and death. And the grand concern of life must surely be not to pass our time here merrily, but in such a way that when we are called away, even though it should be in fire, we may depart in joy and not in grief.

WIFE-TORTURE.

THE *Contemporary Review* for April has an article by Miss Frances Power Cobbe on Wife-torture in England, that is well fitted to bring down by several degrees the complacency we have in our attainments in civilization. The question is asked,—how does it come to pass that while the better sort of Englishmen are exceptionally humane and considerate toward women, the men of the lower class of the same nation are proverbial for their unparallelled brutality, till wife-beating, wife torture, and wife murder have become the opprobrium of the land? How does it happen that gentlemen who would fly to render succour to a lady in distress, yet read of the beatings, burnings, kickings and cloggings of poor women well nigh every morning in their newspapers without once setting their teeth and saying, this must be stopped: we can stand it no longer. A horrible catalogue of cases of the beating, torture, burning, trampling and murder of wives, all occurring between September and January last, is given, and we do not know that it would be easy to find a parallel in any land to the ferocity and brutality of this list. At all events, eschewing comparisons, the picture is such as no lover of humanity can contemplate without an intense desire that something should be done to arrest this frightful evil. In 1874 Col. E. Leigh made a vehement appeal in the House for some increased punishment for aggravated assaults on women. Mr. Disraeli hastened to assure the honourable gentlemen that Government were moving in the matter, and he withdrew his amendment. Afterwards Government addressed a circular to judges, magistrates and others, asking their counsel in the matter, and with few exceptions they were decidedly in favour of introducing flogging. However, there the matter rests; nothing has been done.

We confess that we are not very hopeful of this method of dealing with the evil. Some check might be given, but it would be very limited. We must go further back, and take away that which tends to produce and develop this brutality. We are not of the opinion that kindly consideration for women is confined to the higher classes in England. It abundantly exists among the labouring and the poor. The brutality is not in the blood, but it is the fruit of certain habits. Men in England are free from many restraints that exist in other states of society, and when this freedom is accompanied by those influences that develop the feeling of responsibility, all is well. But unfortunately, along with this freedom are found, in great strength, influences of a very different character. Let the streams of strong drink that sweep over England be poured out on almost any community, and it will not be long before brutality and ferocity shall become conspicuous. All these cases of wife-torture grouped together by Miss Cobbe were caused, either directly or indirectly, by drink. Who does not know that strong drink has the power of stealing away not only men's brains, but their principles, their feelings, their humanity? Who does not know that alchol can make the worst man out of the best man? When intoxicating drink is first mentioned in the word of God we are called to take notice what effect it has, not upon bad men but upon good men. It was Noah, from whom we are all descended, that first illustrates to us the power that resides in wine, to deprive the best man of his goodness and wisdom; and the next illustration is furnished by Lot. God as it were seeks thus to make us acquainted with the fact that the greatest advantages and highest powers may be completely neutralized by stimulating drink. And it is not easy to conceive of any more effectual protest that the most High could bear against this deadly thing. This then is the grand distinction that belongs to strong drink, that it sinks men from the highest position to the lowest and leaves so little difference between men and devils that there is scarcely any room left for choice. Some of the cases recorded by Miss Cobbe were of atrocities committed not while under the stimulus of drink but through the craving for drink. Here is one of them: Thomas Harlow, 39, lived with his wife and three children in Dunkinfield. Nov. 30th, the wife went out hawking as usual, and returned after 12 o'clock. While she was away he remained in the house, sitting by the fire, drinking beer. She prepared dinner and then he went out for a short time. In the afternoon he laid down and slept for some hours. About 5 o'clock he asked her for twopence. She replied that she had not twopence and that she had had trouble enough hawking all day in the rain and hungry. He abused her and asked something to eat. She gave him potatoes and bacon; after eating which he began again to abuse her. A neighbour, to quiet him, gave him twopence. He still continued to abuse his wife and was heard to say "there will be a life less in this house to night and I will take it." After some further altercation, he struck her a violent blow felling her to the ground. She died in a few minutes. This was one of the least atrocious of the cases mentioned. The following is a good summary: "A man who has thrashed his wife with his fists half a dozen times, becomes satiated with such enjoyment as that and when next angry, kicks her with his hob-nailed shoes. When he has kicked her a few times standing or sitting, he kicks her down and stamps on her stomach, her breast or her face. If he does not wear clogs or hob-nailed shoes, he takes up some other weapon, a knife, or poker, or hammer, a bottle of vitriol, or a lighted lamp, and strikes her with it, or sets her on fire, and then, and then only, the hapless creature's sufferings are at an end." Now the momentous question that comes home to every one in view of these things is, who is responsible for these atrocities? is it only the men who perpetuate them? Are not they also responsible who do their best to induce the men to drink this horrid stuff that transforms them to devils? Are not they also responsible in their measure who are not doing their best to hinder their fellow-men from indulging in strong drink? We believe they are. He who knows to do good and doeth it not, sins. There is a letter in a recent number of the *Christian* that says," four-fifths of the money required to work our gin palaces and public houses, is supplied by the brewers and their friends." And these brewers are in parliament and are honourable men; nay, they are spoken of as sincere, humane, intelligent, benevolent Christian men. God forbid that we should so speak of them. A Christian is one who will cut off his right hand, sacrifice wealth and position, sooner than make his weaker brother to offend or point the way for brutalizing influences to reach him. Has not God a controversy with England for this thing? Do not the cries of these tortured women ascend to heaven and plead for judgment? Miss Cobbe says the number of cases of aggravated assault on wives brought to the notice of the authorities, in England and Wales, is about 1500 annually. But it must be borne in mind that many wives who have been almost murdered, shrink from making any complaint, lest they should be wholly murdered. Am I my brother's keeper? says Cain. Too many in these days seem to echo the selfish question. They drink moderately and thus commend the drink to their weaker fellow-men who are not upheld by the restraints of society; these in their turn drink moderately, but do not stop there. This evil is developing with England's commerce, and the most prodigious resources of wealth are employed in pauperizing and brutalizing the lower classes. Oh that the leal-hearted may understand what attitude it behoves them to take up in order that their country may yet be saved from the ruin that threatens it.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—A friend having favoured me with the last *Bombay Catholic Examiner*, allow me to make a few remarks on some articles that met my eye during its perusal.

The editorial bewails the fact that the religious character of "Good Friday" is but poorly recognized in England, amongst Protestants. "Thirty years ago," the reverend editor writes, "people ate no meat on Good Friday, who had no idea that they were doing anything unusual or contrary to the spirit of Protestantism. But now, in many of our large towns, Good Friday yields only to Easter Monday as a day of pleasure." After a few remarks against this practice of Protestantism, the editor, carefully avoiding Scripture, concludes in the following terms: "By separating from the Church of Rome and by rejecting as supererogatory articles of Faith, such as devotion to the Blessed Virgin and the Saints, which the Church of Rome deems to be necessary, Protestants have come to lose all sense of love and devotion even to the Saviour Himself." Three columns are taken up with a story of a wonderful cure of a blind Catholic at the grotto of the Lady at Lourdes. The [illegible] gives this story "to revive faith and hope" in his readers, as it is told by a person in whose behalf the power of the Blessed Virgin was exerted. The name of Christ is entirely omitted from this narrative. Preeminence is given to the Virgin. The poor man is said to have prayed "My God, I come to thee and the Blessed Virgin Mary; Mother of mercy, come to the assistance of thy unhappy child." This prayer was so effective that he tells us "In that room I was not alone; God was manifestly there; and the Blessed Virgin, whom I had invoked, was doubtless there

also." Under the heading "Asiatic Intelligence" is an account of the conversion of about 44,838 souls said to be adult pagans and children in the three Vicariates Apostolic of Coimbatore, Mysore and Pondicherry. Of the above amount, 12,000 are children said to have been baptized at the point of death.

Yours faithfully,
B.

NOTICE.

We have received from M. P., Kurrachee, Rs. 10 for the M. E. church at Mhow, in Central India.

Revd. I. F. Row will deliver the Quarterly Sunday School Sermon at Dean Lane Hall, Fort next Sunday morning at half past 7.

Parents and children are invited.

Epitome of News.

Saturday, May 11.

—*Bombay Gazette*: "Now that the English Constitution is undergoing the process of being supplanted by the Imperial *régime* which Lord Beaconsfield is bent on introducing into England with the apparent sanction of a subservient majority of both Houses of Parliament, we must be prepared for a constant succession of startling changes in the administration of the Empire. We have already seen the Cabinet summon Indian troops to Malta without caring to take the opinion of Parliament on a question of such grave importance, and it is quite conceivable that the Premier may order these troops to London if he thinks their presence there will be of service to himself and his party. Now, we are informed that H. R. H. the Prince of Wales has superseded the Queen's Ambassador at Paris, and announced pesonally to the French Government what are the intentions of England regarding the Suez Canal. Usurpations of this kind, which are fatal to the old theory of Ministerial responsibity, are not seriously questioned at present because it seems that the present Government alone has the strength to uphold the interests of the British Empire; but Lord Beaconsfield is risking a good deal more than the fortunes of his own party on the chance of a success, deplomatic or military, which he has not yet won."

—The P. and O. Str. *China*, in our harbour, nearly laden with cotton and seed, took fire on Thursday night, and before the fire could be subdued the cargo was destroyed, the ship completely gutted, and scuttled.

—*Truth* says—The *Tablet* is a well-edited Catholic journal, but are not the experiences of Augustus Philip Bethell, "Tertiary of St. Francis," a trifle absurd? The Tertiary resides in a villa at Sydenham. The other day he lost a rosary in his garden. It had been stolen by a vagrant. The Tertiary on this prayed St. Antony of Padua to "get it back," for him. The next day back came the vagrant with the rosary. "Those who are acquainted," continues the Tertiary, "with the life of St. Antony will not be surprised to find that he can now do in Heaven what he could do on earth." A novice had stolen from the saint a manuscript. The saint prayed that it might be returned. The prayer was granted. The novice related how he was just going to cross a bridge, when there suddenly rose up before him a man of savage countenance barring the way, threatening him with a drawn sword, and sternly commanding him to restore the book. If Augustus Philip Bethell, "Tertiary of St. Francis," really possesses the power to induce St. Antony to cause to be restored lost articles, how invaluable he would be at Scotland-yard? Why should he not commence by insisting that "a man with a savage contenance and a drawn sword" should "sternly command" the robber of Lady Dudley's jewels to restore them to her ladyship, or bring back to me an umbrella that I lost last week? "The practice," says the "Tertiary," invoking St. Antony is sure to supply a great want, and prove of immense benefit to those who will adopt it; but," he add, "they would do well to begin by making a little offering to St. Antony's new mission at Anerly." Hum! It is not usual to pay the reward, in these cases, in advance.

—*Saturday Review*: "Can any example be quoted of the survival of lofty morality, not in a few gifted individuals—that is common enough and intelligible enough—but in a nation or community which to use Scriptural language, had forgotten God? We must confess that we never heard of one."

Monday, May 13.

—The effect of the Indian Press Act has been quite magical. Two weeks before the Act was passed, the *Sahachar* said: "It seems to be considered by British politicians that Russia will be terrified by her present warlike demonstrations. But that Power understands her well. Our readers may rest assured that England will not fight. The English nation have lost their former power and courage. There might have been some parade of her valour if it had been a war with the Abyssinians, Ashantees, or Looshais. But where is the army with which England would fight with Russia? Where are the generals? Will Lord Napier and Sir Garnet Wolseley fight with Gourko, Schouvaloof, and Radetsky? Certainly not in this age. Wealth has proved the ruin of England; and she is not now in a position to fight with any first-class European Power."

The passing of the Press Act convinced the *Sahachar* that England was irresistible. One week after the Act became law, it said: "Does Russia want to rule in India? Not certainly so long as there is blood in our veins. Let the Empress of India fearlessly enter upon war. We are ready to bear any amount of hardship for our gracious Sovereign, who is the veritable Sita of these days. Shall England, which overthrew Napoleon, fear Gortschakoff and Bismarck? Who will hear this? Our countrymen! be of one mind. Brethren of the Mahomedan faith! this is the time, Russia is your worst enemy. You have all seen the Prince of Wales. Who is there that would not lay down his life for him? It is his Royal Mother who summons us, and we are ready to risk all for the Mother of India. Our only word is that Russia must be vanquished."

—*T. of India & Statesman*: The Bombay papers have given us very full and interesting news of all the circumstances connected with the embarkation of troops, and among other matters they record a number of loyal cries made use of by the sepoys. "Hurrah! Maharanee-ki-jey"—victory to the Queen! seems to have been one of the most common of these. "Victoria Maharanee," and "Angrez Sircar Bahadoor" alternated with the common sepoy war cry—"Ram Raja-ki-jey." But how is it that we miss "Kaiser-i-Hind?" Has the great event of the 1st of January 1877 made no impression on the minds of Her Imperial Majesty's Indian soldiers? Do they remember it only as the day on which their pay was increased? Have they no knowledge of the new title? If the Queen is still known in the native army as Victoria Maharanee, and not at all as "Kaisar-i-Hind," we may perhaps infer that a great deal of learned research and discussion were thrown away upon the latter, not to mention the expense of the proclamation ceremony, which of course an Empire like ours, flowing with milk and honey, could never miss!

—"A Missionary" writes to the same from Oude, as follows: I have been out lately again in the district. The fields were getting cleared of their crops, and I watched poor people regularly *sweeping* the whole field with brooms, that not one of the precious grain should be lost. Woe to the field mice and rats, if they did not lay in a store beforehand! And there, amidst the fields, in the railway stations all along the line, thousands and thousands of grain-bags are lying to be carried out of the country! Hundreds of wagons full of the precious corn are daily carrying them off, but the heaps instead of decreasing, seem to increase every day. What is the Famine Commission doing? Are they filling reams upon reams with correspondence and reports, when they should be up and doing? To one who *feels* with the people of the country, this carelessness and indifference to their suffering appears quite frightful, nay criminal!—No care for the future, no foresight, and therefore no preparedness! There is one more question in connection with this subject, which needs ventilation. What has Government done with all the orphan and forsaken children, the outcome of the present distress? Missionaries are not anxious to get orphans, for it is hard to keep them; but I know they have offered to receive them if there are any. And a small number have been sent to orphanages. But what has become of the others? What security has Government taken from those to whom the children were made over, that the boys are not made slaves and eunuchs, and the girls prostitutes? It is no use mincing the matter. So many of the present generation of rulers have such a very tender conscience in this matter,—a conscience of the type of the *Pioneer* and such papers—that they consider it wrong now to send such orphans to *Christian* orphanages! "No matter what becomes of them, but we must not let them be made Christians!" Most, if not all, of these orphans are Hindoos, and as Hindus do not care to receive such, I suppose most have been made over to Mahomadans, and were *made* Mahomadans on the spot! Even in State policy, these conscientious gentlemen are extremely short-sighted. Every native Christian in India is, as a matter of necessity, the most loyal subject a Christian Empress can have amongst the Indian population. Much more might be said on this subject, but I will only repeat the question: What has become of these orphans, the *special wards* of the State? What have the servants of a Christian Empress done with them? Is this also a matter *that is to be kept quiet and not noised abroad?*

—*Times of India*; Surat: "This evening Mr. Keekabbai Prabudas, editor of the *Guserat Mitra*, Mr. Mancharam Gellabhoy, editor of the *Deshi Mitra*, and Mr. Goolabdas, a native vakil of Surat, were suddenly arrested on a warrant and kept under surveillance at the Castle. These arrests are reported to have a connection with the late riots, but nothing definite is known yet."

Tuesday, May 14.

—*Bombay Gazette*: Those passengers who left Bombay harbour yesterday evening in the Kashgar, and who were to have sailed in the China, have reason to congratulate themselves that the fire which has nearly destroyed the latter steamer did not break out at sea, for if it had there would have been a terrible disaster. If the fire could not be mastered in the harbour, where every appliance for extinction was at hand, much less could it have been subdued in the open sea. It may be thought that it would have been impossible for the fire to have taken place outside of the harbour, but this is a mitake. No one is able to say definitely how the fire occurred, but as it was discovered in the fore-hatch, where cotton was stowed, there is every reason to suspect that the catastrophe was caused by some bale that had caught fire before it was placed on board the ship—probably in a native cargo boat, in which the crews are addicted to smoking native cigarettes and throwing them about anywhere when done with them. Now, it is astonishing how long a close-pressed bale will smoulder when once it has caught fire. It will smoulder away slowly and almost imperceptibly for days, and it is only accident that will determine when it shall burst into flames."

—Same; Calcutta, May 13: Judgment in the Raja of Pooree's case was delivered by the Judges to-day. They agreed in thinking the Raja's guilt established, but as to the four servants, while the Chief Justice would have confirmed the convictions in their cases also, his colleagues were of opinion that the evidence of identity was sufficient to prove complicity in the cases of Surjun Upadhya and Narain Bamputty only. The convictions of the Raja and two of his servants were then confirmed, and the other two acquitted.

—A telegram has been received in Bombay stating that a fire broke out on Sunday night in the Khandeish Spinning and Weaving Mill at Julgaum and destroyed the spinning, weaving, and carding rooms. The mill is insured for four lacs of rupees.

—Purbhoo Jugjeevan and two others concerned in the Surat Riots have been sentenced by Mr. Lely to rigorous imprisonment for two years and two months each, and to pay a fine of Rs 30 each.

—*Madras Mail*: "The Vaishnavites, and notably those of the shepherd castes, have made the discovery that the locusts are and must be the messengers of Vishnu, their favourite deity. This they make out from the stripes or streaks of colour on the large-headed reddish-brown variety, resembling the trident-mark, which all Vaishnavites wear on their foreheads. Consistently with this view of locusts, the shepherds speak of them in respectful terms, styling them *Gopala Vittil*, and even forbearing to spit or chew betel where there is the slight indication of their august presence."

—A letter from Ahmednuggur, 12th, in the *Times of India*, gives an account of a terrible catastrophe that occurred there on Saturday night: "For the last week a well-known Parsee Theatrical Club from Bombay has been entertaining the public of Ahmednuggur with their performances. A commodious mandup was erected outside of the city, opposite the Native infantry lines, to serve as a theatre. On Saturday night the house was unusully crowded to witness the performance of *Situmgeer* or *The Tyrant*, one of the best known and most popular tragedies in the Victoria Company's little *repertoire*. The play was over by ten o'clock, and the audience were laughing and chuckling over the humours of an amusing farce, when suddenly a bustling, crackling, noise, which increased to a roar as it neared them, was heard from the lower end of the mandwa. Then arose a cry of "fire," which deepened into a terrible shriek when it was seen that the ceiling was already in a blaze. For a moment the audi-

ence were paralyzed with fright, but as the flames spread such a horrible scene ensued, as those present declare will haunt them to their dying day. A furious rush was made for the little entrance. The flames descended rapidly. Old and young jostled each other towards the door, shrieking and crying. Some fought like wild beasts. Many fell and were trampled under foot. Every moment was precious. The whole pavillion quickly filled with flames, and by the time three-quarters of the audience had escaped, the strong easterly wind caught the flame, and carried it like a scorching sheet of fire clean and quick across the interior of the booth. By this time, though the door was still blocked with a struggling mass, most who were able to move were safe, but the others lay yelling and groaning in the agonies of an awful death. The European residents ran to the spot at the first alarm, and eased the block at the doorway by pulling the front row of the crowd bodily out as best they could, and with tremendous efforts. Major Trevelyan and Colonel Utterson behaved with the greatest gallantry, and but for the order and confidence inspired by their daring and coolness the catastrophe would have been much greater. The whole fire did not, I believe, occupy more than five minutes; but as the scorched and wounded people were pulled out from near the entrance and passed into the open air, it seemed an eternity before the flames died down sufficiently to enable the rescuing party to drag the dead out of the centre of the auditorium. About 40 victims, one-half of whom, I am told, were native soldiers, were dragged out of the flames, who had either been burnt to death, or had more mercifully been suffocated by the smoke. Their bodies were literally roasted, and the charred remains looked like so many broken and disfigured statues, some without hands, some without legs, and of all the hair and clothing completely burnt away."

Wednesday, May 15.

—*N. Y. Evangelist*: "The will of the late Mr. Samuel Wood of this city, who left nearly a million dollars to found a conservatory of music, is to be contested. This thing is becoming monotonous. Certainly it cannot be that every rich man is imbecile. Nor can it be believed that a millionaire who was as unimpressible as a statue at ordinary times and in business transactions, became plastic as wax to improper influences when he came to make his "last will and testament." Is will-making one of the lost arts? The frequency with which wills have been contested of late, shows a growing disregard for the wishes of parents and relatives on the part of children and connections. And it also shows that it is the part of wisdom for those who have wealth to dispose of it themselves while living. The venerable Peter Cooper of this city has set an example which cannot be too highly praised, nor too often followed. He has built his own monument in an Institute which is a public blessing. Mr. William W. Corcoran of Washington, is distributing his property with his own hands in ways calculated to do good. George Peabody showed his sagacity in the uses to which he put his property while living, instead of leaving millions for disappointed relatives to quarrel about. Thus he got the double satisfaction of acquiring wealth and of giving it away. It would be vastly better for the world, and better for every man of wealth, were this custom more generally followed. If rich men would administer on their own estates while living, they would save a vast deal of trouble and bad feeling and costly litigation to their heirs and relatives when dead, and the community would be the gainer by it."

—*Bombay Gazette*: "The strangely reactionary language used by the *Quarterly Review* in its latest number,—in an article the argument of which is that Ministers are the servants of the Crown and not of the people, that the conduct of foreign affairs should be entrusted to the Queen alone, who understands best what should be done to maintain her own honour and the interests of the Empire, and that, in short, England ought go back to the days of Elizabeth, when that masterful Sovereign could bid her Parliament mind its own business and leave her to manage affairs of State,—such language must have suggested to English Liberals that the Conservative leaders are really plotting against the liberties of the people."

—*Pioneer's* Bombay correspondent: We have had in Bombay for weeks a circus which has sought to draw the public to its waning attractions, by making the bestowal of gifts from a wheel-of-fortune, part of the programme. There is no security whatever for fairness, and nothing to hinder the manager from manipulating the so-called prizes. Again, a Parsee has been trying for the last eighteen months to sell a hotel, of which he is the unfortunate proprietor at Lanowlie, by means of a lottery. The price of the tickets was two rupees, which sum each purchaser paid, of course, for the chance of winning the whole prizes. The drawing has been indefinitely postponed from time to time; but in the last announncement it is said that in consequenne of the large number of remaining tickets, the speculator regrets that the prizes *will have to be proportionately reduced*. This is a manifest swindle which the law cannot reach, because it will take no notice of such contracts as the one involved here; but if the whole affair is beyond the pen of the law, why is the speculator able to advertise that his lottery is under the sanction of the Government of Bombay?"

—*Overland Mail*, April 26: From Constantinople it is stated that the fortifications which are being raised around the Turkish capital are making rapid progress and promise to become formidable bulwarks. They are being constructed under the direction of Osman Pasha, who has been very actively superintending the work ever since his return from Russia, and it is thought that with his proved engineering skill he may succeed in raising up a fresh stronghold as impregnable as Plevna.

There has been a severe shock of earthquake in and around Constantinople. No such shock has been experienced in the city for very many years. At Ismid some people were killed through the fall of houses. Admiral Hornby's flagship was so shaken that it was feared the vessel had been struck by torpedoes.

—The *Fanfulla* of April 22 publishes the extraordinary announcement that all difficulties in the way of a re-establishment of diplomatic relations between England and the Vatican have been removed, and that it is believed in diplomatic circles that Lord Robert Montagu—recently converted to Catholicism by Cardinal Manning—will be sent to Rome by the English Government.

The Pope's Encyclical Letter to the Catholic bishops was issued on April 24. Its tone and language, characteristically moderate, are in marked contrast with the later Encyclicals of Pius IX.

Father Curci has been summoned to Rome, and has had an interview with Cardinal Franchi, the Pontifical Secretary of State, who expressed to the father the Pope's wish that he should continue to give the Church the aid of his teaching.

Among the State Telegraph Departments Russia is pre-eminent, having a total of 56,000 miles of line, of which 9,000 miles are in Asia. France ranks next with 34,000 miles of line, while Germany (including Bavaria and Würtemberg) has 30,000 miles. Austria-Hungary 29,000 miles, England 25,000 miles, India 17,670 miles, and Italy 14,000 miles. The proportion of miles of wire to miles of line varies very greatly in different countries. While the Russian telegraph lines carry, on the average, only two wires, the lines in this country carry, on the average, four and a half wires. The result of this difference is shown in the satistics of miles of wire, where England heads all other States with a total of 113,000 miles. Russia and Germany rank next with 112,000 miles each. France has 90,000 miles, Austria-Hungary 84,000 miles, Italy 49,000 miles, and India 39,000 miles. The Government Telegraph Departments, however, are all eclipsed in length both of line and of wire by the Western Union Telegraph Company, which has 77,000 miles of line and 190,000 miles of wire.

—Madras Ch. Miss. Record: As we anticipated in our last, we find from the April number of the *Church Missionary Intelligencer* that there is no thought whatever on the part of the Society of abandoning the Central Africa Mission in consequence of the reported massacre of Lieut. Smith and Mr. O'Neill. A reinforcement consisting of Messrs. Sneath, Stokes, and Penrose were on the point of starting for East Africa when the telegram announcing the sad event reached England. The Committee had just put out an appeal for an additional £10,000 to maintain the Mission, and towards this an anonymous donor has given £4,000. They have also appealed for two or three clergymen, possessed of some ministerial experience at home, and of the needful qualifications for African travel. They have resolved to occupy two or three intermediate stations between Zanzibar and Lake Victoria Nyanza, and at the same time hope to open communication with Mr. Wilson at King Mtesa's capital at the north-west corner of the lake by the more direct Nile route. With regard to the Missionaries already in Africa, the effect produced on them by the solemn tidings of the violent death of their brethren is shewn in the following extract from a letter of Dr. Baxter, appointed to Mpwapwa, an intermediate station 250 miles from the coast. He writes as follows:—"That our friends have fallen is but a sign that the battle has commenced which must end in all Africa being won for Jesus. It is an urgent call on the church at home to send forth more labourers, that the battle may not slacken till victory is complete, for the Lord is on our side." And he adds, "I may mention that should the Society think fit, I am ready to go on to Nyanza at a moment's notice."

—The Catastrophe at Ahmednuggur; *Times of India* correspondent: The total of deaths amounts to between 47 and 49. The misery of the survivors exceeds all powers of description. I visited some parts of the town in the morning after the terrible scene, and wherever I went the streets resounded with mournings and waillings for the dead. Several families are rendered destitute and helpless, and in many instances a family has lost two and three members.

Thursday, May 16.

—*Bombay Gazette*: "Several arrests took place on Tuesday among the officer of the traffic Department of the G. I. P. R. Warrants were applied for against the following, most of whom have been arrested:—

Mr. C. H. Dewey, Goods Agent. Mr. Jawardhan, his head clerk. Mr. Pereira, a head foreman at Boree Bunder and Carnac Bunder. Mr. Dias do. do., Waree Bunder. Vishnu Succaram, another subordinate. Nana Ghoray, a head foreman, Carnac Bunder. We are informed that these apprehensions are only a prelude to the exposure of a gigantic system of fraud in the Bombay grain traffic. It is enormously to the credit of numerous native gentlemen, whose names for obvious reasons we for the present suppress, that they have at great personal risk, and with considerable personal exertion, aided the Commission in bringing these notorious frauds to light.

—The P. and O. Company's Str. *China* was yesterday floated again by dint of hard pumping.

—Yesterday the barque Robert Morrison arrived in Bombay harbour from Australia. She started with 102 horses on board; 55 had to be thrown overboard on the voyage dead. The reason assigned for this great mortality is defective ventilation and a prolonged passage owing to calms and light winds.

—*Bombay Gazette*; London: Some men have been arrested for the murder of Lord Leitrim, and the police have succeeded in accumulating a considerable amount of evidence against them. The stock of a gun which was found at the spot has been traced to one of the men in custody, and another curious piece of evidence has been discovered. On the ground was found a piece of paper which had formed part of the charge of one of the guns. This piece of paper was discovered to be part of a copy book, and in the house of one of the prisoners was found an exercise-book, from which a piece of paper of the same size and shape had recently been cut.

—The steamer Teheran, with English Mails of the 3rd May, left Aden for Bombay at 2 p. m. Wednesday.

—The whole transport flotilla has now passed Aden all well.

—Captain Burton, commanding the Khedivial Expedition for the survey of mines in the land of Midian, has returned to Cairo. He travelled 500 miles by land, and brings back twenty-five tons of specimen ore, comprising gold, silver, copper, tin, and lead. Captain Burton found three sulphur centres, three turquoise mines, extensive deposits of gypsum, saltpetre, and rocksalt. He returns to England in order to arrange as to working the mines for the Khedive.

—A contemporary says: "Our readers are aware that two missionaries were lately murdered at the island of Ukerewe, having unfortunately got involved in another man's quarrel. There appears to have been no feeling against them, but much against an Arab with whom they had had dealings. One of the missionaries, the Rev. Mr. Wilson, is still at Uganda, and the Church Missionary Society are sending up four men, by the route of the Nile, to communicate with him, as, for the present, he is cut off from all communication with Zanzibar; however, from that side also additional men are advancing to the lake, and there will be henceforth a chain of missionary posts connecting the lake with Zanzibar. The route by the Nile has its advantages and disadvantages. The men have to proceed to Suez; thence to Suakin on the Red Sea in a steamer; thence a land journey to Khartum on the Upper Nile; thence to Gondokoro by steamer on the Nile, and a land journey on to the lake. It will occupy four months, and success depends a great deal on the favour of the Khedive and his local officers."

—*Vanity Fair* understands that some Russian engineer officers have been nominated to begin surveys as soon as possible for a railway from Batoum to Bagdad, and thence to the Persian Gulf. The construction of this line in Turkish territory would, it is said, be undertaken by Russia, and the cost taken off the war indemnity.

—The *Pall Mall Gazette*—The Americans, we learn by the telegraph, ridicule the idea of Russian pri-

vateers being fitted out in the ports of the United States. This is the right view of the case. It is absurd to suppose that the American Government would sanction the sale or equipment of such vessels, and the American people, we may be very sure, have no wish to pay for the infringement of the Three Rules for the benefit of Russia alone.

—A vessel from Tahiti reports that a terrible hurricane occurred there on the 7th of February, in which 120 persons were killed and much property destroyed.

Friday May 17.

—*Times of India*, on the Tulsi water works: "The all important question for the public is whether the dam can be completed in time so as to utilize the rains which begin next month. On this point we regret to hear that opinion is divided. The works are being pushed on with extraordinary vigour, and no doubt all are doing their utmost to prevent the deep disappointment in the public mind which will be certainly felt if the promises so repeatedly and so explicitly made that the Tulsi water shall be available for the citizens of Bombay this year, are not kept."

—The Stafford House Committee have received fearful accounts of the condition of the forces in Asia Minor. No less than 21,000 Russians have died, mainly of typhus fever, since they entered the plains of Erzeroum towards the end of last December, and 13,000 Turkish soldiers have died.

—*Times of India*; Kattyawar: "The Irish presbyterian Mission which was established at Rajkote for upwards of a score of years, and where laboured several eminent ministers, was for the last four or five years without a resident European clergyman. In the early part of this year, however, the Reverend W. McMordie, M.A., formerly of Ahmedabad arrived and resuscitated mission work. His labours, have within so short a time been appreciated, and I believe several young men resort to him for secular instruction. One young Banian respectably connected, became an enquirer shortly after Mr. McMordie's arrival, and on his having proved himself by his intelligence and good conduct worthy of being admitted as a member of the Christian Church, he was baptized on Easter Sunday. On this becoming known, a mob collected on the road facing the mission compound, and would have resorted to violence, were it not that Mr. Peile directed the station magistrate to protect the mission house. The chowdry with policemen arrived and attempted to disperse the mob, which amounted to about a thousand persons, but they could not be got off untit the arrival of the magistrate, Mr. Dhunjeesha, who arrested the ringleaders and the remainder took to their heels. As the young man was a resident of the city, where also his friends live, they lodged a complaint before the Thakore Saheb, who, in a civil business-like way, asked Mr. McMordie to produce the young man in his Court the next day, which he did, accompanied by his counsel, Mr. Hewett, pleader. I may say that the Thakore Saheb not only sent a carriage for Mr. McMordie, but provided him with an escort of mounted policemen, to prevent his being molested in any manner on his way to and from the Court. On arrival at the Thakore's place, the relatives of the young man and others were permitted a private interview with him, which resulted, notwithstanding all the inducements offered, in the young man remaining firm in his faith, and as of course he had attained his majority, the Thakore decided that his Court had no power to interfere. This is the first instance to my knowledge in which a Hindu authority acted so unbiasedly in a matter of this delicate nature, and more honour to the Takore Saheb and his advisers for this."

—It is a question if the Str. *China* will be able to keep afloat. She draws 27 feet of water.

—A tiger was shot on Wednesday between the Reversing-station and Lanowlee.

—Deaths last week, 580. By cholera, 34.

—The brith-day of Her Majesty is to be kept May 25th this year.

—*Indian Mirror*: "We learn that the spiritualists of Paris believe in the doctrine of trasmigration of souls. From this we infer that there are many spiritualists in other countries who do not subscribe to that view. How can there be a difference in the spiritualistic camp when all parties can appeal to the same infallible authorities of the next world? Certainly departed spirits are in a position to speak more infallibly of the "undiscovered country" which they inhabit, than we with our knowledge bounded by the world and our mind fed only with hopes? If any sect ought to be united in respect of a doctrine, it is the spiritualists. The Pope has perhaps no business to be infallible. But a spiritualist ought to know everything of this world and the next."

—The same quotes with much approbation the following advice to the dissident Brahmos, by the correspondent of a Native journal: After considerable agitation concerning the said marriage, I have come to learn that the minister has given away his daughter in marriage under Divine injunction. You do not believe this to be true. It is for this reason that so much agitation has resulted. I therefore with clasped hands humbly entreat you not to make any more noise, but to pray unto God with pure and unruffled hearts, and he will tell you whether the said injunction is true or not.

—Same: "In compliance with the importunate personal application of nearly a hundred and fifty members of the congregation, the minister resumed his seat on the *Vedi* on Sunday last. In the course of his sermon he related a few incidents of his life bearing on his ministry."

"All lovers of progress will be glad to hear that Mr. Sripad Babaji Thakur, the Bombay Civilian, has been re-admitted into his caste. But the triumph has been purchased at a great cost. He had to perform penances and probably also had to shave his head. It is to the credit of those of our countrymen on this side of India who have been to England, that they have never submitted to the disgrace and humiliation of penance. But in matters of social reform Bombay, otherwise so advanced, is considerably behind Bengal."

—The *Dayanodaya* says, with reference to the Ahmednuggur disaster, that the pavilion was supplied with only one small entrance, to hinder those who were without tickets from looking in and seeing the performance. The fire appears to have occurred between one and two o'clock on Sunday morning.

Miscellany.

—Report of the Am. Madura Mission for 1877:

Pastor Eames mentions the death of one Manuel, a carpenter. He was formerly a member of a gang of robbers, and notoriously wicked. He was a bigoted disciple of Suppaiah, and often went on pilgrimages to Sikandamalai, where he rolled around the rock for the pardon of his sins. A Gospel portion was given him; he took it home, and gave it to a shoemaker for a pair of shoes. The shoemaker read the tract, and was converted. He in turn, led the carpenter to Christ, who became an humble Christian. He loved his Savior and His servants Though poor he was liberal. When the shoemaker Yesutasan died, he requested Manuel to teach the congregation, and preach to the heathen. "He was a shining light, but the Lord has taken him to himself. I request the people of God to pray for more lights in his place"

Mr. Washburn remarks:—"It has always seemed to me unwise to debar our people from participating in any of the numerous heathen and Romanist festivals to which they were accustomed, and not to provide any Christian festival in their place.————In Pasumalai we have an annual Church festival in March, at which the various societies make their yearly reports, and chose their officers for the current year. It is also a festival for the small school, and as far as we can make it, a harvest festival also. The Church is decorated, and an effort is made to make it a happy day for all"

Pastor Devasagayam mentions one Alagan and his family. Formerly a direct enemy of the church, and a worshipper of devils, he did all in his power to prevent others joining the Christians. At length, perhaps from curiosity, he came to a Sabbath service and listened attentively. After consulation with his wife, he sent her to the weekly prayer meeting for the women. On the next Sabbath he came with his wife and child to the church, bringing a basket filled with utensils of worship. At the close of the service he took the sacred basket in his hands, and standing before the Pastor and congregation, said:—"Sir, Brethren, old and young, henceforth I am the servant of the Lord Jesus, I have wholly forsaken the devil and these utensils, the badge of the devil. Kindly pray for me, and receive me and my family, into your number." With these words he cast upon the floor the basket of worship. The pastor then opened it, and shewed the contents to the people. They consisted of numerous articles consecrated to the female ancestral spirit worshipped by him. "The people on seeing the contents praised God, who had bestowed upon Alagan and his wife, the hearts to put these away"

One incident of the flood in December is interesting. The heavy rain of December sixth and seventh, brought the flood of the Gundaru to the village of Naringepatti. The people ran for their lives, but the stream divided and cut them off from the higher land. The catechist was away attending the monthly meeting. His wife called the people together and said:—"Let the Lord's will be done; we are in his hands; we can pray to him for safety." They knelt and prayed. When the prayer was finished they found that the water had ceased rising, and left a spot large enough for safety. They spent the night there, and in the morning the waters had receded enough to permit them to return to their half-destroyed houses.

Selections.

WHY THE JUDGMENT.

BY REV. JOHN E. LONG.

The question is often asked, Why should there be a general judgment, since men go to their abodes of happiness or misery at death, as Christ teaches in the parable of Dives and Lazarus, and in his promise to the penitent thief on the cross; such a day will not change the lot of any soul? The answer generally given is that the day will serve the purpose of a public declaration of the results of the whole of the moral government of God spoken of in Scripture. The question may however be raised, Will not that day change the previous awards of men and angels quite materially, not in kind but degree? The account of that day in the 25th of Mathew seems to affirm as much by the astonishment expressed both by those on the right hand and those on the left, when they heard the reasons for saying "Come, ye blessed." and "Depart, ye cursed." The language of Dives implies as much when urging Abraham to send Lazarus to his brothers. Such a lost soul could not feel an anxiety for the salvation of his brethren or the increase of Christ's kingdom. It must have been because their coming would increase his torments. It seemed to be a doctrine believed by the devils that possessed the demoniacs of Gadara. They said to Christ "Art thou come to torment us before the time?" This conviction Christ does not by any word or act remove. It seems to be a doctrine taught in Rev. xx. 10. After the last account the devils are cast into the lake of fire and brimstone. They now at last reap the full reward due to their wicked deeds. And the same imagery is used in Rev. xx. 13-15, concerning men who at the resurrection, not having their names in the book of life, were judged, and then cast into the lake of fire. This is also confimed by Jude 13-15, and by 2 Peter ii. 17. The language seems to teach that then the torments of these last would be vastly increased, and in kind and place made eternal.

If now these Scriptures teach such a doctrine, whence will come this increase of joy to the redeemed and of sorrow to the lost? Some have said from the reunion with the body, thus increasing the capacity for suffering or happiness. This, however, can be only a partial reason at best, and in the case of the fallen angels no reason at all, as we have no evidence that angels will undergo any such change of condition. This increment of joy or sorrow may come from the fruits of our actions which live in the world as an influence for good or evil after we leave it, and for which we receive a reward at the last day. The question may be asked, Is such a view Scriptural and reasonable? If, as it says in the Second Commandment, the actions of the parents affect the destiny of the children to the third and fourth and even to the thousandth generation, the parents must also receive reward commensurate with their subsequent influence for good or evil. Moses was commended for his faithfulness in all his official relations to the Jews.—Heb. iii. 1-5. That faithfulness is still blessing the whole world. This commendation must imply an increment of reward when the whole effect can be summed up. The injurious effect of Jeroboam's sin is often referred to after his death. The ten tribes never recovered from it. And each generation, suffering from his sin, must in the last account increase his commendation. The expressions of surprise of those at the judgment on hearing the measure of their condemnation (Matt. xxv. 44) evidently implies that the sentence had something new in it. Their guilt was far greater than they imagined. So those on the right hand showed real surprise at the unexpected awards made them.

Such a conclusion as we have named above is reasonable, for men's actions live even in tradition for good or for evil for a generation or two. And men's thoughts embodied in books exert an influence in the world in many cases for centuries. The teachings of Confucius control more minds now than two thousand years ago. The writings and teachings of Mohammed are exerting a wide felt influence on the world to-day. So also Pilgrim's Progress and similar religious books of a former century, are to-day leading men to Christ as effetually as when the authors were alive. Vicious books do not die with their authors. The lives and labors of Paul, Peter, and John, and we may say of Luther, and Calvin, and Knox, have a controlling influence over the world to-day. The endowment of a college is as potent for good or evil after the donor has died as while he lived.

In all these cases, which may serve as examples, reason would seem to teach us that men will not lose

their reward if their lives have been such as to enhance the glory of God by influences that remain in the world after they have left it. And if they have made the world worse by their living in it, the judgment will surprise them by its added retribution. The selections of Scripture noted above clearly teach the same doctrine.

With these thoughts before us we can see the need of the day of judgment, or day of final account; and we have presented before us the great and new problem of that day, new to angels and men, a problem that only the divine and infinite mind can solve: that of rewarding every man as he shall deserve, for all he did in life, or caused to be done by or for others, after his departure. Then it may appear that Richard Baxter will be rewarded for aiding in the conversion of men who lived until the day the last trumpet sounded, by their having read his Call to the Unconverted. Then the just deserts of all actions that left a moral impress upon the world, can be made known by the Divine Judge, and not till then, except as prophecy. Depraved souls, instead of rising toward a fitness for heaven by their sufferings before the judgment, will find themselves on that day more guilty before God than the day they left the earth, by reason of their sin-cursed actions among men unatoned for by the blood of Christ. Men cannot be fully rewarded until the end af the present order of things, hence the need of the final day, the day of judgment.—(*N. Y. Evangelist.*)

THE LIFE OF CONTINUED TRUST.

EXPERIENCE OF A MINISTER.

I HAVE been a professor of religion for nearly twenty-five years, and I am sure a Christian during that time. The joyous frame of mind succeeding my conversion continued with me at times for weeks and months. After this time, like thousands, and most of Christians, my experience was very changeable. I looked back much to and relied upon the experiences of the past. Sometimes for a few moments, or even a few hours, I felt the love of the Saviour in my heart, realizing His comforting presence. But I had much "legal striving." I thought that God worked in us to will and to do, and that then we, in the strength thus communicated to us—the work being half God's work and half our own—worked out the great matter of our salvation. Hence, I believed in continual legal striving, the triumph of self and God together. I took delight in inflicting under the law, inward mortification, and often experienced intense agony. I had no conception of a worship wholly inspired in the soul by the presence of the Spirit, and so regarded the purest devotion as to be partly the work of the flesh, and so mingled with sin. For years I felt an intellectual conviction that Christians occupied a low Christian plane, and thought the Church had lost the true understanding of the Scriptures. But how they ought to be understood I could not say. I read a vast circle of theology, and had a knowledge of the tenets of most leading denominations since the time of Christ. Still, feeling that something was wrong, I knew not what it was. No system of theology was satisfactory to my mind. I could see many gaps and defects in the reasoning by which each system was sustained. For hours and days would I patiently trace the process employed by the teacher of theology, but never rose from the labor feeling quite satisfied. Finally, the dogmas which I had embraced at one period or another of my life, with more or less intellectual firmness, began one by one to lose place, and fall out of my mind. As these disappeared, sectarianism lost its hold on my heart and affections. Only one thing I held with tenacity, that there must be a strong warfare carried on in the soul so long as the soul and the body remain in this life. "When I would do good evil is present with me," I regarded as the unavoidable experience of all Christians at all periods of life, till the spirit is ready to take its flight to the other world, and that then "dying and triumphant grace would be given." This doctrine I held with great tenacity, because I thought any other doctrine involved human infallibility, and I did not think I had met such specimens of our race. On that account I rejected it at once and firmly, till, thinking about the matter, I regarded it as unfair and unmanly to reject anything without examination. After reaching this conclusion I began in earnest, and without prejudice, to examine what was said on the subject by those who believed the teaching and professed to have experienced the phase of Christian life called the life of Trust.

I did not read long till I discovered that the advocates of the Life of Trust had advantage in the argument, if retained wholly on the plane of reason. For they described just the life which I knew I was living, and then described another phase of life which I knew I did not have, which they said they were then living,—assuring us that they had passed from a life of vacillating trust to one of continual trust. I could see no reason why this might not be so; I had the testimony of those who had had my present experience that in their own cases it was so, together with the teaching of Scripture in many places that we should live in Christ, and that He would be in us. Seeing the strength of the argument against me, I gave up the prejudices of my life, and yielded to the teaching and experience an intellectual assent. I saw then that it must be a most blessed experience, and determined to seek it, but I did not know how to seek it. I did not and could not understand this life of trust, or continued faith. I had not experienced it, and since it could be understood only by experience, how could I understand it? I remembered how hard, how impossible, it was for me once to understand regeneration and pardon; and I learned not to cavil at a thing simply because I could not understand it. I earnestly craved the grace of continued faith, craved that I might abide in love, and the conscious presence of the Holy Spirit. But the subject was dark, and I knew not how to attempt the attainment of so great a blessing. To tell me that it was done "by consecration" to God was to afford no aid, since I knew not how to make the consecration. Nor could I understand, beyond the intellectual conception, any other explanation of the mode of attaining the thing desired. I had no difficulty in comprehending, in the abstract and as a theory, what was meant, but as an experience or a concrete I could not comprehend what was meant, so I tried, and struggled, and performed much "legal work" in the effort to attain what I desired. But as a real thing, as an actual experience, I could form no idea of the life of trust. I could form no more idea of it than I can now form an idea of death as a thing of experience. So I struggled on; read the experiences of others; conversed with friends who had that experience, and thought about and desired it myself. Still there was no great and oppressive anxiety; no feelings of despair as I had before conversion; but there was a feeling that it must be a blessed, and so a most desirable life.

On Saturday I had a conversation with two friends on the subject, and fully admitted to them and to myself that the whole argument was on their side. On Sunday I read and thought on the subject most of the day, having the desire and belief that some day it would be mine, though I still had no anguish on the subject. On Monday morning I woke from sleep about six o'clock, and lay for a minute or two in calm and peaceful meditation, when, gently as the light of day dispels the darkness of the night, the whole idea came into my mind. There was not the slightest emotion to disturb the mind—no struggling—no anxiety. It was simply the still small voice of the Spirit showing the mind how to trust Jesus for all things. The act was simple in the last degree, the Spirit showed the mind how to trust. It was a literal, actual showing to the mind. Jesus sent into the heart at the moment the Comforter (John xvi. 7), and the Comforter took the things of Jesus and showed them unto me (John xvi. 15). I had been in part trusting in myself, but Jesus showed me not to trust in myself, but to trust in God, who raiseth the dead (2 Cor. 1 IX). No transaction between mind of man and man was ever more literal and actual. The teacher never showed the solution to the mind of the scholar more plainly; and I think there was more than a mere presence to the mind; there was a principle left in the mind. I am conscious that I have something in the mind which I did not have before—not a new faculty of the mind, but a new use of one or more already existing—the principle or power to exercise continuing faith or trust, using the latter word to denote, not a single act of believing, but a continuous and uninterrupted faith. Before, my faith was wavering; I new not how to abide in love, to rest in the conscious presence of Jesus by the influence of the Spirit. Now my mind saw how to abide in Jesus. I saw not only how the soul may trust Him, but also how He becomes the bearer of our burdens, of our daily and hourly burdens, the ills and trials of this life. I saw with wonderful clearness that we attain this nearness of access, not by struggling and agonizing with ourselves, not even by prayer, but simply by ceasing to struggle, and yielding the mind in trust to the care of the loving Saviour.

The act is very simple and beautiful, is the complete surrender of our wills to be guided by the will of Jesus; and instead of trusting at all to ourselves, our whole trust is laid over on the blessed Saviour. It is the surrender of self to the guidance and control of the Anointed One. I know not how else to describe it, and I presume that many will not comprehend this explanation. None can, perhaps, realize it, without experiencing the life of trust. There may be an intellectual apprehension, but experience is necessary to a full comprehension.

And now two or three other matters demand a passing notice. 1. There is nothing in this new experience like pride or self-sufficiency, but it empties one of self and self-dependence. There is no feeling that I am holier than thou. 2. There is nothing like a feeling that one is free from human infirmity. It is simply a feeling that one can trust Jesus for all things, both for time and for eternity; it is a sweet, calm, delightful rest in the Saviour,—a repose of the soul into the care of Jesus without ecstasy of spirit or anxiety of mind; it is a kind of equipoise of the faculties of the soul, sweetly, calmly, confidently resting in and trusting to the Saviour for all things. 3. There is nothing like a feeling of "perfection." Such a mind simply trusts, exercises a continuous faith, reposes lovingly and confidently in Jesus as the Saviour, having itself a sweet, calm, unanxious frame. It also begets in the mind a wonderful power of watchfulness as the means of abiding in love and faith.

And now, anxious and struggling Christian, why remain in your striving condition of unhappiness and want of continuous faith? It is not a desirable life to live; and though a Christian, much of your life is dark and dreary. The life of trust is as much superior to your present struggling life as your present life is superior to your earnest and anxious striving while laboring under conviction. Why, therefore, struggling one, not seek life on this higher plane? It is for you, for all Christians. But you must believe that such a life is, and then must seek it. You cannot induct yourself into it, but the blessed Saviour can lead you into it, and wants to do it. But you must give it the assent of your intelligence, and then the consent of your heart; the Saviour will do the rest of the work. The act is very simple, the blessing very calm and delightful. It fits for usefulness; removes the balance of the yoke of the law; and makes you Christ's trusting, loving disciple. Come, then, into this fullness of life; confide all things into the hands of the loving Saviour, and the old things of your experience will pass away, and all things of a new and wonderful experience shall become yours.—(*Times of Refreshing.*)

EACH IN HIS OWN WAY.

ALL great works are done by serving God with what we have in hand. Moses was keeping sheep in Midian; God sent him to save Israel, but he shrank from the undertaking. We sympathize with Jethro's herdsman, alone and a stranger owning not a lamb that he watched. He had nothing but his shepherd's rod, cut out of a thicket, the mere crabstick with which he guided his sheep. Any day he might throw it away and cut a better one. And God said:

'What is that in thine hand? With this rod, with this stick, thou shalt save Israel.' And so it proved.

'What is that thou hast in thy hand, stranger?'

'An ox-goad with which I urge my lazy beasts.'

Used for God, and Shamgar's ox-goad defeats the Philistines.

'What is that in thine hand, David?'

'My sling with which I keep the wolves from the sheep.'

Yet with that sling he slew Goliath, whom an army dared not meet.

'What is that in thine hand, disciple?'

'Nothing but five barley loaves and two little fishes.'

'Bring them to me; give them to God.' And the multitude was fed.

'What is that in thine hand, poor widow?'

'Only two mites.'

Give them to God, and behold, the fame of your riches fills the world.

'What hast thou, weeping woman?"

'An alabaster-box of ointment.'

Give it to God. Break it: pour it upon the Saviour's head, and its sweet perfume is a fragrance in the Church until now.

'What hast thou, Dorcas?'

'My needle.'

Use it for God, and those coats and garments keep multiplying, and are clothing the naked still.

You are a manufacturer, or a merchant, or a mechanic, or a man of leisure, or a student, or a sewing-woman. God wants each one of you to serve Him where you are. You have your business; use it for God; order it in a godly manner; do not allow wickedness in it; give godly wages; preach not by a long face, but by being like Him and doing good.

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ENCOMPASSING MERCY.

I WOULD not selfishly long to go home when so much remains to be done for the Master, remembering that the souls I would lead to Him are here, *not* there. Rather let me joyfully work in His strength awhile longer, thankful to be counted worthy to lend the helping hand, to speak the kind word, or "give the cup of cold water."

The thought of death should be banished from the mind of the Christian, for it is but life to him, the glorious gateway opening upon joys "which it hath not entered into the heart of man to conceive." "It is not darkness the Christian goes to at death, for God is light. It is not lonely, for Christ is with him. It is not an unknown country, for Jesus is there; and there are the vast company of the just made perfect, who shall be one with Him in the fellowship and blessedness of heaven forever."

"I believe in the communion of saints," is a clause in the Apostle's creed to which my heart has long made ready response; but now I recognize God's lovely Spirit in His children, with special gratitude to Him, and join in communion with them with a zest, a thankfulness, never before experienced. "Part of the host have crossed the flood," but in the lighted pathway of the "shadow of death," they seemed as near as loved ones here from whom we are separated, and I recognize the whole family in heaven and earth as one.

And now, timid Christian, is there nought here to desire? Is it nothing to lie down upon a sick bed, and to stand upon the border-land without one fear, one doubt, one anxiety? To go home with joy, or to return to life, with its varied lights and shades, with equal thankfulness, to see again with delight the sunshine lighting up the autumnal foliage, and the birds feasting upon the bright berries, in God's store-house, preparatory to their southern flight; and better than all to read in the faces of loved ones a welcome back to life, knowing that whatever is in store, Jesus will never leave us; this brings heaven to earth. It is indeed lovely, for it is the gift of God, and all His gifts are lovely.

And all this wonderful peace and rest, all this ecstatic joy, comes from a simple trust in Jesus. The love He has so freely given me flows back to Him again, as naturally as the river to the ocean, and my soul is lost in the boundless ocean of His love. Thanks be to God, this blessed gift of faith is for all. "Whosoever will," are His words. Never say, "with my temperament, or under these aggravating circumstances, with my frail health, and my irritable nerves, it is impossible." All these reasons are as nothing with God, with whom are the hearts of men. Would you limit the power of God? Would you cast dishonor upon His name by doubting His promises? But you reply, I am trying to believe, I am clinging to His cross; if I can only hold on a little longer, a few years at the most, and life will be over, and I do believe He will accept me then. Is this satisfactory, or what the Christian life ought to be? Is this the rest the Saviour promises to all who come to Him?

We are all familiar with a picture often seen of "faith clinging to the cross;" but it is a painful scene to contemplate; nothing but the frail arms so desperately clinging, and the hope as she looks upward, save her from the surging waters at her feet. Would I could annihilate the impression that picture so falsely gives of the Christian life.

We glory in the "Cross of Christ:" around it gather all the hopes of this life, and that which is to come; firmly is it planted in the "Rock of Ages," and at its feet dash powerless the waves of sin and death. Close beneath it may we take our stand, and while with mingled love and gratitude we mourn the sin that nailed our blessed Saviour upon it, let us look upward to the living Christ, who sheds down upon His children bliss and light and love, holding by His power each one safely, so that the tired hands, freed from their desperate clinging, are at liberty in their turn to help others, and the "heart at leisure from itself," to soothe and sympathize.

Freedom from self and a heart "at peace with God and man," is the blessed privilege of every Christian. Shall we not take it? Shall we not realize how Jesus cares for us, leading us with loving hand, lifting us over rough places, cheering our way, leaving nothing to come by chance. Does not this promise embrace it all? "He that trusteth in the Lord, mercy shall compass him about." There let us walk cheerfully by His side, with perfect trust in the wisdom and love which cannot err, and "sing unto the Lord a new song, for He hath done marvellous things; with His own right hand and holy arm, hath He gotten Himself the victory."—(*Times of Refreshing.*)

TELEGRAPHIC NEWS.

Constantinople, May 9th: The Turks will only partially evacuate Schumla, because the Russians will only withdraw their San Stefano force to St. George's (situated on the heights before Constantinople.)—A Mussulman insurrection has broken out on the borders of old Servia and Albania, and skirmishes between the insurgents and the Servians have taken place.

Paris, 10th: H. R. H. the Prince of Wales has assured the French Government that the British Government will do nothing relative to the Suez Canal without the accord of the French Government.

Constantinople, 10th: The insurgents in the Rhodope mountains have issued a proclamation calling to arms the Christian population in the Provinces of Thrace, Macedonia, and Epirus against Russia.—The insurgents in Thessaly and Epirus have agreed to an amnesty.

London, 10th: The lock-out cotton operatives in Lancashire is extending, and there seems to be no prospect of a settlement. Five-sixths of the production is stopped.—Latest news from the Cape states, that the Kafir rising is extending, and that the fighting has been continuous.—Count Schouvaloff, who left London on a special mission, has paid a visit to Prince Bismark, and afterwards proceeded to St. Petersburg.

Berlin, 11th: The Emperor William was shot at this afternoon while taking his drive, but fortunately escaped unhurt. The would-be assassin has been arrested. On the Emperor returning to the Royal Palace, an immense and enthusiastic crowd assembled outside to rejoice in his narrow escape.

St. Petersburg, 11th: EVENING. It is semi-officially denied here, that the withdrawal of the Russian Army from before Constantinople has been commenced. A statement from the same source also adds that, however desirous the Russian Government might be to take such a step, the withdrawal of the Russian force from Constantinople cannot be entertained until the Turks evacuate the fortresses and the British Ironclad Squadron has quitted the Sea of Marmora.—Count Schouvaloff will only remain a few days at St. Petersburg, and after receiving the decisions of His Majesty the Czar, he will return to London and open negotiations of the utmost importance. The Count will call at Berlin on his way back to London.

London, 12th: Count Schouvaloff has taken no written proposals with him to St. Petersburg, but only goes to explain in person to the Czar, the views of the British Government.—The *Observer* states that the British Government has purchased ten acres of land at Port Said for the purpose of establishing a coaling station there.

Berlin, 12th: The perpetrator of the attempted assassination of the Emperor William is proved to be a Socialist of Leipzig.

Constantinople, 12th: The Porte has issued a notice, in which are elaborately set forth many sweeping and liberal reforms intended to be carried out.—The Turks maintain that the Treaty of San Stefano stipulates, that the Quadrilateral fortresses are to be surrendered to Bulgaria and not to Russia.

St. Petersburg, 12th: A semi-official Note has been published advocating the solution of the question at issue, by assuring the vitality of the Turkish Empire, giving administrative autonomy to the Christian population of Turkey as tributary to the Porte, and that Bosnia be given to Austria.

London, 13th: An important debate will take place in the Commons to-night on the motions to be brought forward by the opposition, condemning as an unconstitutional procedure the steps taken by the Government in bringing Indian troops into Europe and incurring expenditure in connection therewith without the sanction of Parliament.—In the House of Commons this evening, Sir Stafford Northcote, Chancellor of the Exchequer, in reply to a question from the Opposition said the Indian Army was never reckoned in the number of men sanctioned by the Mutiny Act, and that the Indian Expeditionary force was not included in the Mutiny Act of the present year.—In consequence of this answer, the Marquis of Hartington gave notice of a motion in the Commons, that except in India no forces shall be raised and kept by the Crown in time of peace without the previous sanction of Parliament. The said motion is not intended to express an opinion on the policy of the Government.—Sir Stafford Northcote will submit his estimate on the 27th instant, when the Marquis of Hartington will bring forward his motion.—Her Majesty the Queen held a review to-day at Aldershot, when 16,000 troops of all arms passed before her.

St. Petersburg, 13th: Count Schouvaloff arrived here to-day from Berlin.—The *Official Russian Gazette* makes an appeal to the nation to form a volunteer fleet, and the Grand Duke Alexander has opened the subscription list in its behalf.

Constantinople, 14th: The Russian army at San Stefano is being strongly reinforced.—The tension between the Porte and the Russian military authorities respecting the evacuation of the fortresses is increasing.—The insurgents now threaten the Philippopolis line of Railway, and are entrenched near Tatar Bazardchik.

London, 14th: In yesterday's sitting of the House of Commons there was a debate on the Irish Sunday Closing Bill, which was only finished at nine this morning owning to the tactics of the Obstructionists.—Sir Stafford Northcote, Chancellor of the Exchequer, in reply to a question put this evening said, that the Marquis of Hartington's motion was fixed for Monday, the 20th inst.

15th: A serious riot of men on strike took place at Blackburn last night. The rioters set fire to the house of the President of the Masters' Society and smashed the windows of the mills. The riot eventually assumed such a serious aspect, that the military were called out from Preston.—Advices from South America state, that a most destructive earthquake has visited Venezuela, during which no less than six hundred people were killed.

Vienna, 15th: In yesterday's sitting of the Hungarian Chamber of Deputies, there was a debate upon the Eastern Question, during which the President of the Council of Ministers said, that the Government had solely pursued a policy in keeping with Austro-Hungarian interests, and had taken the precaution to increase the troops on the northern, southern and eastern frontiers.

London, 16th: Latest advices state that Russian agents are negotiating for the purchase of ships in the United States suitable for privateers.—The steamer Cimbria, which took over the Russian officers and men to America, still remains in Maine harbour.—Nothing has yet transpired respecting the result of Count Schouvaloff's mission to St. Petersburg.—The riots among the men on strike at Blackburn continue, several arrests have been made, and the military force has been strengthened, but no collisions have as yet taken place between the rioters and the troops.

PASSENGERS SAILED.

Per P. and O. Str. *Kashgar*, 13th:

For Southampton.—Mrs Ross and infant, Mrs Hallen and two infants, Mrs Wheeler, Major Pullen, Lt R J Bevan, Mrs Bevan, Lt Col and Mrs Holdsworth, Vety Surgn C W Gillard, Mrs Woleaan, Mr W C Bennett, Mr T Dunlop, Surgeon Major Tetherst, Mr G M R Field, Mr J H L Paterson, Dr E Fowcett, Mr Barrett, Dr Mountjoy and two children, Mr J W Murdoch, Mr Suesh Chunder Pal, and Mr J Bryan

For Brindisi.—Mrs Borradaile, Sir J R Reid, Mr Fernandez, Marquis of Pizzardi, Mr Hallen, Mr J Pafford, Mr H T Geoghean, Mr R C Hornby, Mr J J Swift, Dr Macconachie, Mr Sharp, Mr H Joel, Mr Evans, and D. Fitzpatrick.

For Venice.—Mr F C Dawkes Mr R J Boyle, Mr W Thomson, Mr H Crawford, Mr W Perins, Mr Thomas, Mr Webb, Mr Cameron, Miss Ashley, Mr J Craik, Mr and Mrs Mann, Mr Gibbins, Mrs Randell, Mr Chamberlane, and two children.

For Aden.—Mr Syed Abdoola.

For Suez.—Mr C Muller, and Mr and Mrs Finlayson.

PASSENGERS ARRIVED.

Per P. and O. Str. *Venetia*, 14th:

From Southampton.—Miss Kingley, Lieut Poonh, 2nd Lieut McDonald, Dr and Mrs Barker and infant, Mr Grist, Mr McGough, Mr Sutton, Mr Milliard, Mr Reed, Staff Sergeant, O'Dea, and Mr Dwarka.

From Brindisi.—Mr Vouillemont, Mr P Scott, and Mr A Curjel.

From Aden.—Major and Mrs Gambier and child.

Domestic Occurrences.

DEATHS.

MACNEE—May 10th, at Poona, Florence Maud, wife of Henry Macnee, Head Master, Bishop's High School, aged 22 years and 6 months.

McCABE—May 12th, at Bombay, Mrs Catherine McCabe, of typhus fever, aged 46.

TAYLOR—May 12th, at Grant Road, Bombay, Thomas Taylor, late 1st Class Sub Judge, Rutnagherry, aged 56 years, 3 months and 12 days.

CASSIDY—May 16th, at Falkland Road, Bombay, Mary eldest daughter of the late Rev. H. P. Cassidy.

"BOMBAY GUARDIAN."

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W. Ranson, 30th June 1878, Rs. 3-12; R. H. Harrison, 31st August 1878, Rs. 2; Mechanic's Institution, 31st March 1879, Rs. 6; The Secretary to the Govt. Seperate Dept. Bombay, 12th April 1879, Rs. 12; T. Glover, 31st March 1879, Rs. 6; Royal Assiatic Society's Library, 31st March 1879, Rs. 6; Geo. Hipworth, 7th July 1878, Rs. 3; A. E. Tinley, 30th June 1878, Rs. 1-15; C. Monnett, 1st May 1879, Rs. 6; Madam Monnett, 1st May 1879, Rs. 7-10; W. Kobke, 1st Sept. 1878, Rs. 3; James Bapty, 31st Dec. 1878, Rs. 7; J. Scorgie, 18th, February, 1879, Rs. 30-8; F. Pearcy, 31st Dec. 1878, Rs. 7-10; Rev. Alex. Todd, 27th April 1879, Rs. 7-10; T. Watts, 23rd May 1878, Rs. 1; W. Ewington, 15th August 1878, Rs. 2; C. Jacka, 13th July 1878, Rs. 1-8; H. North, 30th June 1878, Rs. 1; Mrs. Baird, 31st May 1878, Rs. 1; C. A. Beyts, 12th July 1878, Rs. 1-8; G. H. Edward 30th June 1878, Rs. 2-12; Mrs. E. Barton, 30th June 1878, Rs. 1; E. Hingley, 12th April 1879, Rs. 6.

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